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Sangārava Sutta - The Discourse to Sangārava

Conclusion: The Buddha's Visitor Becomes a Buddhist

405 5	405 (Mhanith) was there are less (less than Book III). II	
485. Evam vutte, saṅgāravo māṇavo bhagavantam	485. (When it) was thus spoken (by the Buddha), the	
etadavoca – "aṭṭhitavataṃ" bhoto gotamassa padhānaṃ	young man Saṅgārava told this to the Exalted One:	
ahosi, sappurisavatam² bhoto gotamassa padhānam	"There has been made continuous effort in striving by	
ahosi; yathā taṃ arahato sammāsambuddhassa.	friend Gotama, there has been made a good man's	
	effort in striving by friend Gotama, so that He (became)	
	the Arahant, Rightly (and) Fully Awakened.	
Kiṃ nu kho, bho gotama, atthi devā"ti?	"Well, friend Gotama, do gods exist?"	
"Ṭhānaso metaṃ⁴ bhāradvāja, viditaṃ yadidaṃ –	"This is known by me according to the conditions,	
adhidevā′ti.⁵	Bhāradvāja, namely the higher gods."	
"Kiṃ nu kho, bho gotama, 'atthi devā'ti puṭṭho samāno	"Well, friend Gotama, why when asked: 'do gods exist,'	
'ṭhānaso metaṃ, bhāradvāja, viditaṃ yadidaṃ	you say: 'this is known by me according to the	
adhidevā'ti vadesi.	conditions, Bhāradvāja, namely the higher gods'?	
Nanu, bho gotama, evaṃ sante tucchā musā hotī"ti?	Being so, isn't (your speech) empty (and) false?"	
"'Atthi devā'ti, bhāradvāja, puṭṭho samāno 'atthi devā'ti	"Bhāradvāja, if anyone when asked 'do gods exist' says	
yo vadeyya, 'ṭhānaso me viditā'tf ⁶ yo vadeyya;	'gods exist', if anyone says 'this is known by me	
	according to the conditions',	
atha khvettha viññunā purisena ekaṃsena niṭṭhaṃ	Thereafter, indeed, there by the knowledgeable man	
gantabbam	should be thoroughly definitely understood (/"taken")	
	this, namely 'gods exist'.	

¹ In Sinhalese, Thai, Cambodian, and PTS(?) versions we find the word separated by space: aṭṭṭhita vata (no difference in meaning)

² In Sinhalese, Thai, Cambodian, and PTS(?) versions we find the word separated by space: *sappurisa vata* (no difference in meaning)

³ In certain Burmese versions of the Pāḷi Tipiṭaka, all "atthi devā" is inscribed as "adhidevā". "Atthi devā" means "be a deity". "Adhidevā" means "higher-deity" / "higher-god". Usually it is the Buddha who is called adhidevo, because the Buddha is superior to all gods in His wisdom. However, in this particular case – as the Commentaries and Sub-Commentaries explain - the word adhidevā points to the fact that "devā" ("deities") is a word also used for one's children, as well as for the kings and queens of one's motherland. Thus "adhidevā" ("super-deities / higher gods") point to the deities of greater powers, i.e. the deities in heaven.

⁴ According to the Thai, Cambodian, and some Burmese version of the Pāḷi Tipiṭaka instead of *metaṃ* there should be *panetaṃ*. *Metaṃ* (*me* + *etaṃ*) means "this by me", whereas *kho panetaṃ* (*kho pana* + *etaṃ*) means "however, indeed, this".

⁵ According to the Sinhalese, Thai, Cambodian, and PTS(?) versions there should be "atthi devāti" (gods exist). The version used here contains adhidevā (Super-God), and the transcriber suggests whether atidevā (Super-God) would be plausible here. The Pāļi text here says "adhidevā" now.

⁶ The Sinhalese, Thai, Cambodian, and PTS(?) say "ṭḥānaso viditā me viditāti", i.e. "it is known according to the conditions, known by me" and the transcriber again suggests "ṭḥānaso me viditā atidevāti", i.e. "the super-gods are known by me according to conditions."

⁷ Some Burmese editions of Pāļi Tipiṭaka say "gantuṃ" and Thai with Cambodian versions say "gantuṃ vā". The difference is only grammatical.

"Kissa pana me bhavaṃ gotamo ādikeneva na	"Why then the Exalted Gotama didn't tell me (this)	
byākāsī″tt ⁸	already before?"	
"Uccena sammataṃ kho etaṃ, bhāradvāja, lokasmiṃ	"Indeed, Bhāradvāja, this is generally established in the	
yadidam – 'atthi devā'''ti.	world, namely 'gods exist'.	

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485. Aṭṭḥitavatanti aṭṭḥitatapaṃ, assa padhānapadena	485. "Continuous effort" means continuous exertion,	
saddhim sambandho, tathā sappurisapadassa.	(that) is connected with the word "striving", thereafter	
	with the word "good man".	
Idañhi vuttaṃ hoti – bhoto gotamassa	Indeed, this is said: "there was a continuous effort in	
aṭṭhitapadhānavataṃ ahosi, sappurisapadhānavataṃ	striving of friend Gotama, there was a continuous effort	
ahosīti.	of a good man."	
Atthi devāti puṭṭho samānoti idaṃ māṇavo	"When asked 'do gods exist'" - this the young man	
"sammāsambuddho ajānantova pakāsesī"ti saññāya	asked perceiving" "the Rightly (and) Fully Awakened	
āha.	One proclaimes not knowing (it himself)."	
Evam santeti tumhākam ajānanabhāve sante.	"Being so" means "when your $(pl.)^9$ ignorance is so."	
Tucchaṃ musā hotīti tumhākaṃ kathā aphalā nipphalā	"(Isn't it) empty (and) false" means "your (pl.) speech	
hoti.	meaningless, without a meaning."	
Evam māṇavo bhagavantam musāvādena niggaṇhāti	Indeed, thus the young man accused the Exalted One	
nāma.	false speech.	
Viññunā purisenāti paṇḍitena manussena.	"By a knowledgeable man" means by a wise man.	
Tvaṃ pana aviññutāya mayā byākatampi na jānāsīti	(The Buddha then) explains: "You, however, out of	
dīpeti.	(your) ignorance don't know (that) what was said by	
	me."	
Uccena sammatanti uccena saddena sammatam	"Obviously established" means established by an	
pākaṭaṃ lokasmiṃ.	obvious word (/sound), patent in the world.	
Adhidevāti susudārakāpi hi devā nāma honti, deviyo	"Higher gods" – even young children, indeed, are known	
nāma honti devā pana adhidevā nāma,	as "gods"; there are however "goddesses", the "higher	
	gods",	
loke devo devīti laddhanāmehi manussehi adhikāti	Meaning that in the world "god" (and) "goddess" are	
attho.	appellations received by humans, (but those above) are	
	superior.	
Sesaṃ sabbattha uttānamevāti.	All the rest has been already (/"just") said.	

486. Evam vutte, saṅgāravo māṇavo bhagavantam	486. When spoken thus, the young man Sangārava tolo	
etadavoca – "abhikkantam, bho gotama, abhikkantam,	this to the Exalted One: "very beautiful, friend Gotama,	
bho gotama!	very beautiful, friend Gotama!	
Seyyathāpi, bho gotama, nikkujjitaṃ vā ukkujjeyya,	Suppose, friend Gotama, that (somebody) would turn	
paṭicchannaṃ vā vivareyya, mūḷhassa vā maggaṃ	up what was turned down, or open up what was	
	covered, or show the path to the one on the wrong	

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⁸ Some Burmese editions of Pāļi Tipiṭaka say *"gotamo ādikeneva byākāsīti"* and the transcriber suggests *"gotamo atthi devāti na byākāsīti"*, but the difference is only grammatical.

⁹ English language doesn't have the word "your" in a specifically plural form (unlike e.g. Czech and Pāḷi). In certain languages the plural and singular form when addressing a single person is generally used to indicate respect. A single person (e.g. king) is then not address as "dear king" but as "dear kings" – not in the noun, but in the pronoun.

ācikkheyya, andhakāre vā telapajjotam dhāreyya —	(path), or bore an oil torch in the darkness (thinking)	
cakkhumanto rūpāni dakkhantīti —	"who has eyes they will see the forms (/appearance)."	
evamevam bhotā gotamena anekapariyāyena dhammo	Just so was the Dhamma explained in several ways by	
pakāsito.	friend Gotama.	
Esāhaṃ bhavantaṃ gotamaṃ saraṇaṃ gacchāmi	Therefore, I go for the refuge to the Exalted Gotama, I	
dhammañca bhikkhusaṅghañca.	go for the refuge to the Dhamma as well as the	
	Community of monks.	
Upāsakaṃ maṃ bhavaṃ gotamo dhāretu ajjatagge	May the Exalted Gotama consider me as a lay person	
pāṇupetaṃ saraṇaṃ gata"nti.	who has gone for refuge from today onward until (he)	
	lives."	
Saṅgāravasuttaṃ niṭṭḥitaṃ dasamaṃ.	The Discourse to Saṅgārava is finished, (numbered)	
	tenth.	

MNA 4. Bhayabheravasuttavaṇṇanā	Commentary for MN 4. Discourse on Dread (and) Scare	
56 Evañca pana vatvā puna taṃ bhagavato	56 Saying so, however, (the brahmin,)	
dhammadesanaṃ abbhanumodamāno bhagavantaṃ	extraordinarily rejoicing of the Exalted One's Dhamma	
etadavoca abhikkantaṃ, bho gotama, abhikkantaṃ, bho	discourse, said: "very beautiful, friend Gotama, very	
gotamāti.	beautiful, friend Gotama!"	
Tatthāyaṃ abhikkantasaddo	There this word "beautiful" is seen in the (cases of) (1)	
khayasundarābhirūpaabbhanumodanesu dissati.	end, (2) beauty, (3) splendor, (and) (4) extraordinary	
	rejoicing.	
"Abhikkantā, bhante, ratti, nikkhanto paṭhamo yāmo,	(1) (In the quotes such as) "lord, the night is very	
ciranisinno bhikkhusaṅgho"tiādīsu (cūḷava. 383; a. ni.	beautiful , the first watch (of night) has risen, the	
8.20) hi khaye dissati.	Community of monks has been sitting (here) for long,"	
	etc. (<i>Vinaya Piṭaka – Cūḷavagga Pāḷi - 9.</i>	
	Pātimokkhaṭṭhapanakkhandhakaṃ - 1.	
	Pātimokkhuddesayācanā – par. 383; AN 8.2.10.	
	Uposatha Sutta) is seen the end.	
"Ayaṃ imesaṃ catunnaṃ puggalānaṃ abhikkanta taro	(2) (The quotes such as) "this is the surpassingly very	
ca paṇītataro cā"tiādīsu (a. ni. 4.100) sundare.	beautiful and the surpassingly excellent out of the four	
	Persons," etc. (AN 4 2.5.10. Potaliya Sutta) are the	
	beauty.	
"Ko me vandati pādāni, iddhiyā yasasā jalaṃ;	(3) (The quotes such as) "who bows to my feet, (as I)	
abhikkantena vaṇṇena, sabbā obhāsayaṃ disā"ti. —	shine with power (and) glory; by (my) very beautiful	
ādīsu (vi. va. 857) abhirūpe.	(divine) color, all directions are illuminated"10 etc.	
	(<i>Vimāna Vatthu – 2. Purisavimānaṃ - 5.</i>	
	Mahārathavaggo — 1. Maṇḍūkadevaputtavimānavaṇṇanā	
	– par. 857) are the splendor,	
"Abhikkantaṃ, bhante"tiādīsu (dī. ni. 1.250; pārā. 15)	(and) (4) (the quotes such as) "Very beautiful, Lord" etc.	
abbhanumodane.	(<i>Dīgha Nikāya – 2. Sāmaññaphala Sutta</i>) are the	
	extraordinary rejoicing.	
Idhāpi abbhanumodaneyeva.	This then is (the expression) by extraordinary rejoicing.	

¹⁰ This is an exlamation uttered by a deity in surprise how much glory and power they obtained for the good deeds made in their previous life.

Yasmā ca abbhanumodane, tasmā sādhu sādhu bho,	It should be known that as in the extraordinary	
gotamāti vuttaṃ hotīti veditabbaṃ.	rejoicing, so also when saying "Excellently, excellently,	
	friend Gotama."	
"Bhaye kodhe pasaṃsāyaṃ, turite kotūhalacchare; hāse	"(Such) is the exclamation done by a wise one in fear,	
soke pasāde ca, kare āmeḍitaṃ budho"ti. —	anger, praise, hurry, omens (and) wonders; joke,	
	misery, and appreciation."	
Iminā ca lakkhaṇena idha pasādavasena	- Also because of this character it should be known that	
pasaṃsāvasena cāyaṃ dvikkhattuṃ vuttoti veditabbo.	this (the words of approval) is told here even two times	
	here as appreciation, as praise.	
Atha vā abhikkantanti abhikantam. Atiiṭṭham	Or otherwise, "very beautiful" means very lovable. Very	
atimanāpaṃ, atisundaranti vuttaṃ hoti.	desirable, very pleasant, very lovely.	

Tattha ekena abhikkantasaddena desanam thometi,	There by one word of "very beautiful" (he) eulogizes the	
ekena attano pasādaṃ.	(Dhamma) discourse, (and) by one (again) (he means	
	his) own appreciation.	
Ayañhettha adhippāyo – abhikkantaṃ, bho gotama,	Indeed, this is the meaning there: "very beautiful, friend	
yadidaṃ bhoto gotamassa dhammadesanā,	Gotama, namely this Dhamma discourse of friend	
	Gotama,	
abhikkantaṃ yadidaṃ bhoto gotamassa	Very beautiful, namely this Dhamma discourse of friend	
dhammadesanaṃ āgamma mama pasādoti.	Gotama which aroused my appreciation."	
Bhagavatoyeva vā vacanam dve dve atthe sandhāya	Or (he) simply eulogizes the word of the Exalted One in	
thometi –	connection with the two by two meanings:	
bhoto gotamassa vacanaṃ abhikkantaṃ dosanāsanato,	(1) the word of friend Gotama is very beautiful because	
abhikkantaṃ guṇādhigamanato,	it can destroy defilements, (2) (it) is very beautiful	
	because (it) arouses the qualities (such as virtue etc.);	
tathā saddhājananato, paññājananato, sātthato,	Thereby (3) by arousing faith, (4) by arousing wisdom,	
sabyañjanato, uttānapadato, gambhīratthato,	(5) by meaningfulness, (6) by grammatical correctness,	
	(7) by the used vocabulary, (8) by the deep meaning,	
kaṇṇasukhato, hadayaṅgamato, anattukkaṃsanato,	(9) Because it is pleasant in the ear, (10) because it	
aparavambhanato, karuṇāsītalato,	enters the heart, (11) because it doesn't exalt oneself,	
	(12) because it doesn't degrade another one, (13) by	
	the coolness of the compassion,	
paññāvadātato, āpātharamaṇīyato, vimaddakkhamato,	(14) Because it increases (the listener's) wisdom, (15)	
suyyamānasukhato, vīmaṃsīyamānahitatoti evamādīhi	because it causes pleasure in those who hear (it), (16)	
yojetabbaṃ.	(by the absence of any contradiction and therefore) by	
	its resistence to disturbance, (17) because who hears it	
	becomes happy, (18) because (it) is profitable to those	
	who inquire, and so on. (These meanings) should be	
	applied (in the meaning). 11	

Thereafter (he) eulogizes just the discourse by four similes.

 $^{^{\}rm 11}$ Altogether 18 qualities of the Buddha's discourse have been listed here.

Tattha nikkujjitanti adhomukhaṭhapitaṃ, heṭṭhāmukhajātaṃ	There "turned down" is (whatever is) kept upside	
vā.	down (/"orifice down") or born (arisen) with face	
	downward.	
Ukkujjeyyāti upari mukhaṃ kareyya.	"Would turn up" means (somebody) would make	
	(it) upside up (/"orifice up").	
Paṭicchannanti tiṇapaṇṇādicchāditaṃ.	"Covered" means concealed by grass, leaves, etc.	
Vivareyyāti ugghāṭeyya.	"Would open up" means (somebody) would	
	uncover (it).	
Mūļhassāti disāmūļhassa.	"One on the wrong (path)" means one of wrong	
	direction.	
Maggaṃ ācikkheyyāti hatthe gahetvā "esa maggo"ti vadeyya.	"Would show the path" means (somebody) would	
	take (the person's) hands and say "this is the	
	path."	
Andhakāreti	"In the darkness" means in the darkness of four	
kāļapakkhacātuddasīaḍḍharattaghanavanasaṇḍameghapaṭalehi	characteristics: (1) in the period of new (/"black")	
caturange tame,	(moon), in the 14 th day (i.e. new-moon day), (2)	
	in the middle of a night, (3) in a deep (/"dense")	
	jungle, (4) when (the sky) is covered by clouds;	
ayaṃ tāva anuttānapadattho.	this is then the word meaning not uttered	
	(earlier).	

Ayaṃ pana adhippāyayojanā — yathā koci nikkujjitaṃ	This is then the connection to the meaning: in the way	
ukkujjeyya, evaṃ saddhammavimukhaṃ asaddhamme	(someone) would turn up something turned down thus	
patitaṃ maṃ asaddhammā vuṭṭhāpentena,	to me fallen to the incorrect truth (/dhamma), out of the	
	direction toward the correct Truth (/Dhamma), (I was)	
	raised from the incorrect truth (/dhamma);	
yathā paṭicchannaṃ vivareyya, evaṃ kassapassa	In the way (someone) would uncover what was covered	
bhagavato sāsanantaradhānato pabhuti	thus the (Buddha's) Teachings has been uncovered from	
micchādiṭṭhigahanapaṭicchannaṃ sāsanaṃ vivarantena,	being concealed by a forest of wrong view(s) since the	
	time the Dispensation of Kassapa the Exalted One	
	disappeared;	
yathā mūļhassa maggaṃ ācikkheyya, evaṃ	In the way (someone) would show path to one of wrong	
kummaggamicchāmaggappaṭipannassa me	(path) thus I who followed the path of doom, the wrong	
saggamokkhamaggam ācikkhantena,	path, was shown the path to heaven (or) Liberation,	
yathā andhakāre telapajjotaṃ dhāreyya, evaṃ	In the way (someone) would carry an oil torch in	
mohandhakāre nimuggassa me buddhādiratanarūpāni	darkness thus to me sunk in the darkness of ignorance,	
apassato	who didn't see the forms (/appearance) of the Jewels	
	such as the Buddha,	
tappaṭicchādaka mohandhakāra viddhaṃsakadesanā	By carrying the torch of the discourse which dispelled	
pajjotadhāraņena mayhaṃ bhotā gotamena etehi	such concealing darkness of ignorance, because of the	
pariyāyehi pakāsitattā anekapariyāyena dhammo	explanation in those (various) ways by friend Gotama,	
pakāsitoti.	the Truth (/Dhamma) has been revealed (to me).	

Sangárava Sutta – Rozprava Sangáravovi

Závěr: Buddhův Návštěvník se Stává Buddhistou

485. Evam vutte, sangāravo māṇavo	485. (When it) was thus spoken (by	485. (Když to) bylo (Buddhou) tak
bhagavantam etadavoca –	the Buddha), the young man	řečeno, mladý muž Sangārava řekl
"aṭṭḥitavataṃ ¹² bhoto gotamassa	Saṅgārava told this to the Exalted	toto Vznešenému: "přítelem
padhānaṃ ahosi, sappurisavataṃ ¹³	One: "There has been made	Gótamou bylo vynaloženo
bhoto gotamassa padhānaṃ ahosi;	continuous effort in striving by friend	nepřetržitá snaha v úsilí, přítelem
yathā taṃ arahato	Gotama, there has been made a	Gótamou byla vynaložena snaha v
sammāsambuddhassa.	good man's effort in striving by	úsilí dobrého muže, čímž se On
	friend Gotama, so that He (became)	(stal) Arahantem, Správně (a) Zcela
	the Arahant, Rightly (and) Fully	Probuzeným.
	Awakened.	
Kiṃ nu kho, bho gotama, atthi	"Well, friend Gotama, do gods	"Dobře, příteli Gótamo, jsou
devā"ti? ¹⁴	exist?"	bohové?"
"Ţhānaso metaṃ ¹⁵ bhāradvāja,	"This is known by me according to	"Tohle je mnou poznáno na základě
viditaṃ yadidaṃ – adhidevā'ti. 16	the conditions, Bhāradvāja, namely	podmínek, Bháradvádžo, tedy vyšší
	the higher gods."	bohové."
"Kiṃ nu kho, bho gotama, 'atthi	"Well, friend Gotama, why when	"Dobře, příteli Gótamo, proč když jsi
devā'ti puṭṭho samāno 'ṭhānaso	asked: 'do gods exist,' you say: 'this	otázán: 'jsou bohové,' říkáš: 'tohle je
metaṃ, bhāradvāja, viditaṃ	is known by me according to the	mnou poznáno na základě
yadidaṃ adhidevā'ti vadesi.	conditions, Bhāradvāja, namely the	podmínek, Bháradvádžo, tedy vyšší
	higher gods'?	bohové'?
Nanu, bho gotama, evaṃ sante	Being so, isn't (your speech) empty	Zdalipak je tak (tvá mluva) prázdná
tucchā musā hotī"ti?	(and) false?"	(a) Iživá?
"'Atthi devā'ti, bhāradvāja, puṭṭḥo	"Bhāradvāja, if anyone when asked	"Bháradvádžo, jestliže někdo, otázán
samāno 'atthi devā'ti yo vadeyya,	'do gods exist' says 'gods exist', if	'jsou bohové', řekne 'bohové jsou',
'ṭhānaso me viditā'ti ¹⁷ yo vadeyya;	anyone says 'this is known by me	(nebo) jestliže někdo řekne 'tohle je
	according to the conditions',	

¹² V sinhálské, thajské, khmerské, a PTS ("pī" - ?) to slovo nacházíme rozdělené mezerou: atthita vata (avšak bez rozdílu ve významu).

¹³ V sinhálské, thajské, khmerské, a PTS(?) to slovo nacházíme rozdělené mezerou: sappurisa vata (avšak bez rozdílu ve významu).

¹⁴ V některých barmských verzích Páli Tipiţaky jsou namísto všech "atthi dévá" napsaná "adhidévá". "Atthi dévá" znamená "být bohem". "Adhidévá" znamená "vyšší božstvo" / "vyšší bůh". Obvykle je to Buddha, kdo se nazývá adhidévó, protože Buddha je nadřazený moudrostí všem bohům v nebi. Avšak v tomto konkrétním případě – jak vysvětlují Komentáře a Podkomentáře – slovo adhidévá poukazuje na skutečnost, že "dévá" ("božstva") je slovo užívané pro vlastní děti, a také pro krále a královny vlasti. Takto "adhidévá" ("nadbožstvo / vyšší božstvo") poukazuje na božstva vyšších mocí, tj. božstva v nebi.

¹⁵ Podle thajské, khmerské, a některých barmských verzí Páli Tipitaky by mělo být místo *métam* použito *panétam. Métam (mé +* étaṃ) znamená "tohle mnou", kdežto khó panétaṃ (khó pana + étaṃ) znamená "avšak, vskutku, toto."

¹⁶ Podle sinhálské, thajské, khmerské, a PTS(?) verzí by tady mělo být "atthi déváti" (bohové jsou). Verze, kterou zde používám, obsahuje adhidévá (nadbožstvo), a ten kdo ji přepisoval navrhuje jestli by atidévá (nadbožstvo) bylo tady přijatelné. (Význam se mi zdá být ale stejný.) V tohle případě Páli text říká "adhidévá".

¹⁷ Sinhálská, thajská, khmerská, a PTS(?) verse říkají: "ṭhánasó viditá mé viditáti", tj. "je to poznáno podle podmínek, je to poznáno mnou" a ten kdo to přepisoval opět navrhuje: "thánasó mé viditá atidéváti", tj. "nadbožstva jsou mnou pozanány podle podmínek."

		mnou poznáno na základě
		podmínek',
atha khvettha viññunā purisena	Thereafter, indeed, there by the	Tam pak vskutku by my mělo být
ekaṃsena niṭṭhaṃ gantabbaṃ ¹⁸	knowledgeable man should be	znalým mužem s konečnou platností
yadidam – 'atthi devā'''ti.	thoroughly definitely understood	pochopeno (/"vzato") toto, tedy že
	(/"taken") this, namely 'gods exist'.	'bohové jsou'.
"Kissa pana me bhavaṃ gotamo	"Why then the Exalted Gotama	"Proč mi tedy Vznešený Gótama
ādikeneva na byākāsī"ti ¹⁹	didn't tell me (this) already before?"	(toto) neřekl již před tím?
"Uccena sammatam kho etam,	"Indeed, Bhāradvāja, this is	"Vskutku, Bháradvádžo, toto je
bhāradvāja, lokasmiṃ yadidaṃ –	generally established in the world,	všeobecně ustanoveno ve světě,
'atthi devā‴ti.	namely 'gods exist'.	tedy že 'bové jsou'.

105 Atthitopotonti atthitatana	405 "Continuous offert" record	405 "Nonyotryitá carball agaraga
485. Aṭṭhitavatanti aṭṭhitatapaṃ,	485. "Continuous effort" means	485. "Nepřetržitá snaha" znamená
assa padhānapadena saddhim	continuous exertion, (that) is	nepřetržité namáhání se, (což) je
sambandho, tathā	connected with the word "striving",	spojené se slovem "úsilí", a pak se
sappurisapadassa.	thereafter with the word "good	slovem "dobrý muž".
	man".	
Idañhi vuttaṃ hoti – bhoto	Indeed, this is said: "there was a	Vskutku, tohle se řeklo: "přítelem
gotamassa aṭṭhitapadhānavataṃ	continuous effort in striving of friend	Gótamou byla vynaložena
ahosi, sappurisapadhānavataṃ	Gotama, there was a continuous	nepřetržitá snaha úsilí, byla (to)
ahosīti.	effort of a good man."	nepřetržitá snaha dobrého muže."
Atthi devāti puṭṭho samānoti idaṃ	"When asked 'do gods exist'" - this	"Když (jsi) otázán 'jsou bohové'" –
māṇavo "sammāsambuddho	the young man asked perceiving"	tohle se ten mladý muž zeptal s
ajānantova pakāsesī"ti saññāya āha.	"the Rightly (and) Fully Awakened	domněkou: "Správně (a) Zcela
	One proclaimes not knowing (it	Probuzený (to) prohlašuje aniž by
	himself)."	(sám) věděl."
Evaṃ santeti tumhākaṃ	"Being so" means "when your (pl.)	"Je tak" znamená "když je vaše
ajānanabhāve sante.	ignorance is so."	neznalost taková."
Tucchaṃ musā hotīti tumhākaṃ	"(Isn't it) empty (and) false" means	"(Je) prázdná (a) lživá" znamená
kathā aphalā nipphalā hoti.	"your (pl.) speech is meaningless,	"vaše mluva je nesmyslná, beze
	without a meaning."	smyslu."
Evaṃ māṇavo bhagavantaṃ	Indeed, thus the young man	Vskutku, takto ten mladý muž obvinil
musāvādena niggaņhāti nāma.	accused the Exalted One of false	Vznešeného ze Iživé mluvy.
	speech.	
Viññunā purisenāti paņḍitena	"By a knowledgeable man" means	"Znalým mužem" znamená moudrým
manussena.	by a wise man.	mužem.
Tvaṃ pana aviññutāya mayā	(The Buddha then) explains: "You,	(Buddha pak) vysvětluje: "Ty ale
byākatampi na jānāsīti dīpeti.	however, out of (your) ignorance	(svou) neznalostí neznáš (to), co
	don't know (that) what was said by	mnou bylo řečeno."
	me."	

¹⁸ Některé barmské edice Pāļi Tipiṭaky říkají *"gantuṃ"* a thajská s khmerskou verzí říkají *"gantuṃ vá"*. Rozdíl je jen gramatický.

¹⁹ Některé barmské edice Pāļi Tipiṭaky říkají *"gótamó ádikénéva byákásíti"* a ten kdo to přepisoval navrhuje *"gótamó atthi déváti na byákásíti"*. Rozdíl je ale pouze gramatický.

Uccena sammatanti uccena saddena	"Obviously established" means	"Všeobeně ustanoveno" znamená
sammataṃ pākaṭaṃ lokasmiṃ.	established by an obvious word	ustanoveno všeobecným slovem
	(/sound), patent in the world.	(/"zvukem"), zřejmé ve světě.
Adhidevāti susudārakāpi hi devā	"Higher gods" – even young	"Vyšší bohové" – I mladé děti jsou
nāma honti, deviyo nāma honti devā	children, indeed, are known as	vskutku známé coby "bohové"; jsou
pana adhidevā nāma,	"gods"; there are however	ale "bohyně", "vyšší bohové",
	"goddesses", the "higher gods",	
loke devo devīti laddhanāmehi	Meaning that in the world "god"	(Což) znamená, že ve světě "bůh"
manussehi adhikāti attho.	(and) "goddess" are appellations	(a) "bohyně" jsou pojmenování
	received by humans, (but those	získaná lidmi, (ale ta pojmenování
	above) are superior.	výše) jsou (těmto) nadřazená.
Sesaṃ sabbattha uttānamevāti.	All the rest has been already	Všechno ostatní bylo již (/"právě")
	(/"just") said.	řečeno.

486. Evam vutte, sangāravo māṇavo	486. When spoken thus, the young	486. Když to (/"tak") bylo řečeno,
bhagavantaṃ etadavoca –	man Saṅgārava told this to the	mladý muž Saṅgárava řekl tohle
"abhikkantaṃ, bho gotama,	Exalted One: "very beautiful, friend	Vznešenému: "velice nádherné,
abhikkantaṃ, bho gotama!	Gotama, very beautiful, friend	příteli Gótamo, velice nádherné,
	Gotama!	příteli Gótamo!
Seyyathāpi, bho gotama, nikkujjitam	Suppose, friend Gotama, that	Řekněme, příteli Gótamo, že by
vā ukkujjeyya, paṭicchannaṃ vā	(somebody) would turn up what was	(někdo) obrátil vzhůru co bylo
vivareyya, mūļhassa vā maggam	turned down, or open up what was	obráceno dolů, nebo odkryl co bylo
ācikkheyya, andhakāre vā	covered, or show the path to the	zakryto, nebo ukázal cestu tomu
telapajjotaṃ dhāreyya —	one on the wrong (path), or bore an	(kdo je) na špatné (cestě), nebo
cakkhumanto rūpāni dakkhantīti —	oil torch in the darkness (thinking)	nesl olejovou pochodeň v temnotě (s
	"who has eyes they will see the	myšlenkou) "kdo má oči, (ten) uvidí
	forms (/appearance)."	tvary."
evamevaṃ bhotā gotamena	Just so was the Dhamma explained	Právě tak byla Dhamma několika
anekapariyāyena dhammo pakāsito.	in several ways by friend Gotama.	způsoby přítelem Gótamou.
Esāhaṃ bhavantaṃ gotamaṃ	Therefore, I go for the refuge to the	Proto jdu za útočištěm k
saraṇaṃ gacchāmi dhammañca	Exalted Gotama, I go for the refuge	Vznešenému Gótamovi, jdu za
bhikkhusaṅghañca.	to the Dhamma as well as the	útočištěm k Dhammě a ke
	Community of monks.	Společenství mnichů.
Upāsakaṃ maṃ bhavaṃ gotamo	May the Exalted Gotama consider	Kéž mě Vznešený Gótama považuje
dhāretu ajjatagge pāņupetaṃ	me as a lay person who has gone	za laickou osobu, která šla za
saraṇaṃ gata"nti.	for refuge from today onward until	útočištěm ode dness až dokud žije."
	(he) lives."	
Saṅgāravasuttaṃ niṭṭhitaṃ	The Discourse to Saṅgārava is	Rozprava Saṅgáravovi je ukončena,
dasamaṃ.	finished, (numbered) tenth.	(číslem) desátá.

MNA 4. Bhayabheravasuttavaṇṇanā	Commentary for MN 4. Discourse on	Komentář k MN 4. Rozprava o Děsu
	Dread (and) Scare	(a) Strachu
56 Evañca pana vatvā puna taṃ	56 Saying so, however, (the	56 Avšak když tak (Buddha)
bhagavato dhammadesanam	brahmin,) extraordinarily rejoicing of	pravil, (ten brahmin) se mimořádně
abbhanumodamāno bhagavantaṃ	the Exalted One's Dhamma	zaradoval z Dhamma rozpravy

etadavoca abhikkantaṃ, bho	discourse, said: "very beautiful,	Vznešeného, a řekl: "velice
gotama, abhikkantam, bho gotamāti.	friend Gotama, very beautiful, friend	nádherné, příteli Gótamo, velice
	Gotama!"	nádherné, příteli Gótamo."
Tatthāyaṃ abhikkantasaddo	There this word "beautiful" is seen in	Tam slovo "nádherný" je vidět v
khayasundarābhirūpaabbhanumodan	the (cases of) (1) end, (2) beauty,	(případech) (1) konce, (2) krásy, (3)
esu dissati.	(3) splendor, (and) (4) extraordinary	skvostnosti, (a) (4) mimořádné
	rejoicing.	radosti.
"Abhikkantā, bhante, ratti, nikkhanto	(1) (In the quotes such as) "lord,	(1) (V citacích jako) "pane, noc je
paṭhamo yāmo, ciranisinno	the night is very beautiful , the first	velice nádherná, první doba (noci)
bhikkhusangho"tiādīsu (cūļava. 383;	watch (of night) has risen, the	nastala, Společenství mnichů (už
a. ni. 8.20) hi khaye dissati.	Community of monks has been	zde) sedí dlouho," atd. (<i>Vinaya</i>
	sitting (here) for long," etc. (<i>Vinaya</i>	Pitaka – Čūļavagga Páli - 9.
	Piṭaka – Cūlavagga Pāli - 9.	Pátimokkhatthapanakkhandhakam -
	Pātimokkhaţţhapanakkhandhakam -	1. Pátimokkhuddésayáčaná – par.
	1. Pātimokkhuddesayācanā — par.	383; <i>AN 8.2.10. Upósatha Sutta</i>) je
	383; <i>AN 8.2.10. Uposatha Sutta</i>) is	vidět konec.
	seen the end.	
"Ayam imesam catunnam	(2) (The quotes such as) "this is the	(2) (Citace jako) "tahle je z těchto
puggalānam abhikkanta taro ca	surpassingly very beautiful and the	čtyř Osob nesrovnatelně velice
paṇītataro cā"tiādīsu (a. ni. 4.100)	surpassingly excellent out of the four	nádherná a nesrovnatelně výborná,"
sundare.	Persons," etc. (<i>AN 4 2.5.10. Potaliya</i>	atd. (<i>AN 4 2.5.10. Pótaliya Sutta</i>)
	Sutta) are the beauty.	jsou krása.
"Ko me vandati pādāni, iddhiyā	(3) (The quotes such as) "who bows	(3) (Citace jako) "kdo se klaní k
yasasā jalam; abhikkantena	to my feet, (as I) shine with power	mým nohám, (když) zářím mocí (a)
vaṇṇena, sabbā obhāsayaṃ disā''ti.	(and) glory; by (my) very beautiful	slávou; (mou) velice nádhernou
– ādīsu (vi. va. 857) abhirūpe.	(divine) color, all directions are	(božskou barvou, jsou všechny
	illuminated" etc. (<i>Vimāna Vatthu</i> –	směry prozářené," ²⁰ atd. (<i>Vimána</i>
	2. Purisavimānam - 5.	Vatthu – 2. Purisavimánam - 5.
	Mahārathavaggo − 1.	Mahárathavaggo – 1.
	Maṇḍūkadevaputtavimānavaṇṇanā —	Maṇḍúkadévaputtavimánavaṇṇanā –
	par. 857) are the splendor,	par. 857) jsou skvost,
"Abhikkantam, bhante"tiādīsu (dī. ni.	(and) (4) (the quotes such as) "Very	(a) (4) (citace jako) "velice
1.250; pārā. 15) abbhanumodane.	beautiful, Lord" etc. (<i>Dīgha Nikāya</i> –	nádherné , Pane" atd. (<i>Dīgha Nikāya</i>
	2. Sāmaññaphala Sutta) are the	- 2. Sāmaññaphala Sutta) jsou
	extraordinary rejoicing.	mimořádná radost.
Idhāpi abbhanumodaneyeva.	This then is (the expression) by	To pak je (výraz) mimořádné
	extraordinary rejoicing.	radosti.
Yasmā ca abbhanumodane, tasmā	It should be known that as in the	Mělo by být známo, že jako při
sādhu sādhu bho, gotamāti vuttam	extraordinary rejoicing, so also when	mimořádné radosti, tak i při
, and the second se	extraordinary rejoicing, so also when saying "Excellently, excellently,	mimoradne radosti, tak i pri vyslovení: "výborně, vyborně, přiteli

²⁰ Tohle je zvolání vyslovené božstvem v údivu jak moc slávy a moci získali za své dobré činy vykonané během jejich minulého života.

"Bhaye kodhe pasaṃsāyaṃ, turite	"(Such) is the exclamation done by a	"(Takové) je zvolání učiněné
kotūhalacchare; hāse soke pasāde	wise one in fear, anger, praise,	moudrým ve strachu, vzteku, chvále,
ca, kare āmeḍitaṃ budho"ti. –	hurry, omens (and) wonders; joke,	spěchu, znamení (budoucnosti) (a)
	misery, and appreciation."	zázracích; vtipu, utrpení, a
		pochvale."
Iminā ca lakkhaņena idha	- Also because of this character it	- Také kvůli této vlastnosti by mělo
pasādavasena pasaṃsāvasena	should be known that this (the	být známo, že toto (tj. slova
cāyaṃ dvikkhattuṃ vuttoti	words of approval) is told here even	souhlasu) se tady říká dokonce
veditabbo.	two times here as appreciation, as	dvakrát coby pochvala, coby chvála.
	praise.	
Atha vā abhikkantanti abhikantaṃ.	Or otherwise, "very beautiful" means	Nebo jinak, "velice nádherný"
Atiiṭṭḥaṃ atimanāpaṃ, atisundaranti	very lovable. Very desirable, very	znamená velice líbezný. Velice
vuttaṃ hoti.	pleasant, very lovely.	žádoucí, velice příjemný, velice
		krásný.

Tattha ekena abhikkantasaddena	There by one word of "very	Tam jedním slovem "velice
desanam thometi, ekena attano	beautiful" (he) eulogizes the	nádherný" opěvuje (tu) rozpravu
pasādam.	(Dhamma) discourse, (and) by one	(Dhammy), (a znovu) jedním (má na
	(again) (he means his) own	mysli) svou pochvalu.
	appreciation.	
Ayañhettha adhippāyo —	Indeed, this is the meaning there:	Vskutku, tam významem je toto:
abhikkantam, bho gotama, yadidam	"very beautiful, friend Gotama,	"velice nádherné, příteli Gótamo,
bhoto gotamassa dhammadesanā,	namely this Dhamma discourse of	tedy tato rozprava Dhammy přítele
	friend Gotama,	Gótamy,
abhikkantaṃ yadidaṃ bhoto	Very beautiful, namely this Dhamma	Velice nádherné, tedy tato rozprava
gotamassa dhammadesanam	discourse of friend Gotama which	Dhammy přítele Gótamy jíž vyvstává
āgamma mama pasādoti.	aroused my appreciation."	moje pochvala.
Bhagavatoyeva vā vacanaṃ dve dve	Or (he) simply eulogizes the word of	Nebo jen opěvuje slovo Vznešeného
atthe sandhāya thometi —	the Exalted One in connection with	ve spojitosti s dvěma významy po
	the two by two meanings:	dvou:
bhoto gotamassa vacanam	(1) the word of friend Gotama is	(1) slovo přítele Gótamy je velice
abhikkantaṃ dosanāsanato,	very beautiful because it can destroy	nádherné, protože dokáže zničit
abhikkantaṃ guṇādhigamanato,	defilements, (2) (it) is very beautiful	nečistoty, (2) je velice nádherné,
	because (it) arouses the qualities	protože dává vyvstat kladům (jako
	(such as virtue etc.);	např. etika atd.);
tathā saddhājananato,	Thereby (3) by arousing faith, (4) by	A tím, (3) že vyvolává důvěru, (4) že
paññājananato, sātthato,	arousing wisdom, (5) by	vyvolává moudrost, (5)
sabyañjanato, uttānapadato,	meaningfulness, (6) by grammatical	smysluplností, (6) gramatickou
gambhīratthato,	correctness, (7) by the used	správností, (7) použitou slovní
	vocabulary, (8) by the deep	(zásobou), (8) hlubokým významem,
	meaning,	
kaṇṇasukhato, hadayaṅgamato,	(9) Because it is pleasant in the ear,	(9) Protože je příjemná uchu, (10)
anattukkaṃsanato,	(10) because it enters the heart,	protože vstupuje do srdce, (11)
aparavambhanato, karuṇāsītalato,	(11) because it doesn't exalt oneself,	protože není sebechválou, (12)
	(12) because it doesn't degrade	

	another one, (13) by the coolness of	protože neponižuje druhého, (13)
	the compassion,	chladivým soucitem,
paññāvadātato, āpātharamaṇīyato,	(14) Because it increases (the	(14) Protože zvyšuje (posluchačovu)
vimaddakkhamato,	listener's) wisdom, (15) because it	moudrost, (15) protože způsobuje
suyyamānasukhato,	causes pleasure in those who hear	požitek v těch kdo (jí) naslouchají,
vīmaṃsīyamānahitatoti evamādīhi	(it), (16) (by the absence of any	(16) (nepřítomností jakéhokoliv
yojetabbam.	contradiction and therefore) by its	rozporu, a tím) svou odolností proti
	resistence to disturbance, (17)	vyrušení, (17) protože kdo (jí)
	because who hears it becomes	naslouchá se stane šťastným, (18)
	happy, (18) because (it) is profitable	protože je prospěšná těm kdo se
	to those who inquire, and so on.	ptají, atd. (Tyto významny) by měly
	(These meanings) should be applied	být použity (pro pochopení toho
	(in the meaning).	významu). ²¹

Tato parampi catūhi upamāhi	Thereafter (he) eulogizes just the	Potom opěvuje právě tu rozpravu
desanaṃyeva thometi.	discourse by four similes.	čtyřmi podobenstvími.
Tattha nikkujjitanti	There "turned down" is (whatever	Tam "obráceno dolů" je (cokoliv)
adhomukhaṭhapitaṃ,	is) kept upside down (/"orifice	ponecháno dnem vzhůru (/"otvorem
heṭṭhāmukhajātaṃ vā.	down") or born (arisen) with face	dolů") nebo zrozeno (vzniklé)
	downward.	otvorem dolů.
Ukkujjeyyāti upari mukhaṃ kareyya.	"Would turn up" means (somebody)	"Obrátil by vzhůru" znamená
	would make (it) upside up (/"orifice	(někdo) by (to) učinil otvorem
	up").	vzhůru.
Pațicchannanti	"Covered" means concealed by	"Zakryto" znamená zakryté trávou,
tiņapaņņādicchāditam.	grass, leaves, etc.	listy, atd.
Vivareyyāti ugghāṭeyya.	"Would open up" means (somebody)	"By odkryl" znamená (někdo) by (to)
	would uncover (it).	odhalil.
Mūļhassāti disāmūļhassa.	"One on the wrong (path)" means	"Tomu (kdo je) na špatné (cestě)"
	one of wrong direction.	znamená jeden ve špatném směru.
Maggaṃ ācikkheyyāti hatthe	"Would show the path" means	"Ukázal by cestu" znamená (někdo)
gahetvā "esa maggo"ti vadeyya.	(somebody) would take (the	by vzal ruku (té osoby) a řekl "tohle
	person's) hands and say "this is the	je (ta) cesta."
	path."	
Andhakāreti	"In the darkness" means in the	"V temnotě" znamená v temnotě
kāļapakkhacātuddasīaḍḍharattaghan	darkness of four characteristics: (1)	čtyř vlastností: (1) v době novu
avanasanḍameghapaṭalehi	in the period of new (/"black")	(/"černého") (měsíce), 14tý den (tj.
caturange tame,	(moon), in the 14 th day (i.e. new-	den novu), (2) o půlnoci, (3) v
	moon day), (2) in the middle of a	hluboké (/"husté") džungli, (4) když
	night, (3) in a deep (/"dense")	je (nebe) pokryté mraky;
	jungle, (4) when (the sky) is	
	covered by clouds;	
ayaṃ tāva anuttānapadattho.	this is then the word meaning not	To pak je význam nezmíněný
	uttered (earlier).	(dříve).

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 $^{^{21}}$ Bylo zde vyjmenováno celkem 18 dobrých vlastností Buddhových rozprav.

Ayam pana adhippāyayojanā — yathā	This is then the connection to the	To je pak je spojení k (tomu)
koci nikkujjitam ukkujjeyya, evam	meaning: in the way (someone)	významu: jak by (někdo) obrátil
saddhammavimukham asaddhamme	would turn up something turned	vzhůru co bylo převrácené dolů,
patitaṃ maṃ asaddhammā	down thus to me fallen to the	(právě) tak mě, který upadl do
vuṭṭhāpentena,	incorrect truth (/dhamma), out of	nesprávné pravdy (/ <i>dhammy</i>), mimo
	the direction toward the correct	směr vůči správné Pravdě
	Truth (/Dhamma), (I was) raised	(/Dhammě), jsem (byl) zvednutý z
	from the incorrect truth (/dhamma);	nesprávné pravdy (/dhammy);
yathā paṭicchannaṃ vivareyya,	In the way (someone) would	Jak by (někdo) odkryl co bylo
evaṃ kassapassa bhagavato	uncover what was covered thus the	zakryté, (právě) tak bylo (Buddhovo)
sāsanantaradhānato pabhuti	(Buddha's) Teachings has been	Učení bylo odkryto od zakrytí lesem
micchādiţţhigahanapaţicchannam	uncovered from being concealed by	špatných názorů (již) od doby, kdy
sāsanaṃ vivarantena,	a forest of wrong view(s) since the	zmizelo Učení Vznešeného Kassapy.
	time the Dispensation of Kassapa	
	the Exalted One disappeared;	
yathā mūļhassa maggam	In the way (someone) would show	Jak by (někdo) ukázal cestu tomu na
ācikkheyya, evaṃ	path to one of wrong (path) thus I	špatné (cestě), (právě) tak mě, kdo
kummaggamicchāmaggappaṭipannas	who followed the path of doom, the	následoval cestu ke zkáze, špatnou
sa me saggamokkhamaggam	wrong path, was shown the path to	cestu, byla ukázána cesta do nebe
ācikkhantena,	heaven (or) Liberation,	(nebo) Osvobození.
yathā andhakāre telapajjotam	In the way (someone) would carry	Jak by (někdo) nesl olejovou
dhāreyya, evaṃ mohandhakāre	an oil torch in darkness thus to me	pochodeň v temnotě, (právě) tak
nimuggassa me	sunk in the darkness of ignorance,	mě, potopenému v temnotě
buddhādiratanarūpāni apassato	who didn't see the forms	nepoznání, který neviděl tvary
	(/appearance) of the Jewels such as	(/vzezření) Klenotů jako například
	the Buddha,	Buddha,
tappaṭicchādaka mohandhakāra	By carrying the torch of the	Protože nesl pochodeň rozpravy,
viddhaṃsakadesanā	discourse which dispelled such	která zahnala takovou zahalující
pajjotadhāraṇena mayhaṃ bhotā	concealing darkness of ignorance,	temnotu nepoznání, kvůli vysvětlení
gotamena etehi pariyāyehi	because of the explanation in those	těmi (různými) způsoby přítelem
pakāsitattā anekapariyāyena	(various) ways by friend Gotama,	Gótamou, (mi) byla Pravda
dhammo pakāsitoti.	the Truth (/ <i>Dhamma</i>) has been	(/ <i>Dhamma</i>) odhalena.
	revealed (to me).	

May all beings be happy and healthy \bigcirc

monk Saraṇa